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THE MISSIONARY IDEA IN EARLY CHRISTIANITY

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The missionary idea seems to have occupied a large place in the thinking of the first-century Christians. It was strikingly illustrated in the lives of such preachers as Peter, Barnabas, and Paul who, with their less well-known helpers, proclaimed the new faith to both Jews and gentiles in the principal centers of the world known to them: Jerusalem, Antioch, Ephesus, Corinth, Rome, and possibly Egypt. Moreover much of the New Testament literature is pervaded by the missionary interest. For the gospel writers Jesus' work had a world-wide significance. Though his earthly activity was confined largely to Jews, others would come from the east and the west to sit in the Kingdom. Jesus was interested in sheep outside the Jewish fold. His followers were to be the light of the world and the salt of the earth; they were to stand as witnesses before the gentiles and to preach the gospel to all nations. The Book of Acts is a history of the accomplishment of this task, beginning at Jerusalem and gradually extending to Rome. The Pauline letters are vitally related to various phases of this general movement; and the remaining New Testament books, if not witnessing to immediate missionary enterprises, at least show Christianity in possession of scattered fields throughout the Roman empire. From I Peter 3:19 it appears that some interpreters made Jesus' saving mission to include not only all living persons but also the "spirits in prison" (cf. I Cor. 15:29; Eph. 4:9 f.).

Within the New Testament period the Christian consciousness of a universal mission had come to maturity. While the world-horizon of antiquity was much narrower than that of modern times, the Christians, or their leaders at least, felt a responsibility for the welfare of so much of humanity as came within the range of their vision. The aim of the present article is to examine the missionary idea of this period from the standpoint of its content and origin, in order to estimate its real significance.

Paul is the most prominent figure among the missionaries of the

first century. He believed that from the time of his birth God had chosen him to preach Jesus Christ to the gentiles, and that his Christian experience attested this divine intention (Gal. 1:15; 2:7 f.; I Cor. 9:16; Rom. 1:5, 14; 15:15 f.; Eph. 3:2-9; Col. 1:23, 25-29). This was a very natural deduction for Paul to make, considering the elements of thought uppermost in his mind at the time of his so-called conversion. As a good Jew he had been painfully conscious of the struggle which was going on between the lower and the higher motives in his life, while his attempts to break the bondage of sin by a strict observance of the Jewish law had only made his conviction of failure the keener (Rom., chap. 7). Then came his new experience: the realization that salvation is not of law but of grace, an inheritance to be obtained through faith issuing in a life of spiritual fellowship with God. By the work of Jesus the Messiah the régime of law had come to an end and the dispensation of grace had begun, and this grace was available on the condition of faith only. It followed logically that everyone who would believe, whether Jew or gentile, could share the new salvation (e.g., Gal. 2:16; 3:7-14, 25-29; 5:6; Rom. 9:30). Paul does not seem to have been the first Christian to hold this principle (Gal. 2:16), but the others were less insistent in pressing it to its logical conclusion.

Paul's greater acquaintance with the gentile world was, doubtless, largely responsible for his broader Christian outlook. He was strongly moved by the hopeless condition of the heathen: they were without any knowledge of the true God (I Thess. 4:5; II Thess. 1:7) and were living in bondage to them that by nature are no gods (Gal. 4:8 ff.); having been led away to the "dumb idols" (I Cor. 8:4; 12:2), they were victims of the inferior demons of the present evil age (II Cor. 4:3 f.; cf. Gal. 1:4; I Cor. 2:8; Eph. 2:2; 5:16; 6:12); ignorantly worshipping the creature instead of the creator, they walked in the vanity of their minds with hearts darkened (Rom. 1:21 ff.; Eph. 4:17 f.; 5:8; Col. 1:21; 2:18); consequently they had fallen into great wickedness where they lived without God and without hope, dead through trespasses and sins (Rom. 1:26-32; Eph. 2:3, 12; Col. 1:21; 2:13).

The deplorable condition of this situation seemed all the greater to Paul because of his belief in the nearness of the Judgment Day,

when Jesus would return and condemnation would be pronounced upon all who were living in wickedness. Paul informed all his converts of the coming event. He made supplication for the Thesalonians that they might by a holy life be prepared for this approaching day of wrath (I Thess. 1:10; 3:13; II Thess. 1:10). Preparation was especially urged, for the Lord would come suddenly as "a thief in the night" (I Thess. 5:2). Though the date could not be fixed so positively as to say that "the day of the Lord is just at hand" (II Thess. 2:2), persons then living were to strive by a holy life to preserve spirit and soul and body intact ready to be caught up in the clouds to meet the Lord in the air (I Thess. 4:15-18; 5:23). Likewise the Corinthian believers were waiting for "the revelation of our Lord Jesus Christ" when every man's work would be made manifest through the testing of fire and a true judgment rendered in all things (I Cor. 1:7 f.; 3:13; 4:5; II Cor. 5:10). Marriage was discouraged on account of the shortness of the time, and the climax of the apostle's desire was expressed in the phrase *marana tha* ("Our Lord, come!" (I Cor. 16:22). In the later letters there is the same vivid expectation of the end of the age; the Romans are warned that "the night is far spent and the day is at hand," and "all shall stand before the judgment-seat of God" (Rom. 13:12; 14:10; cf. II Cor. 5:10); the Philippians are encouraged to go on to perfection "until the day of Jesus Christ" confident that "the Lord is at hand" (Phil. 1:6, 10; 4:5).

Paul's missionary zeal seems to have been stimulated also by the thought of his own reward in the day of judgment. To the Thesalonians he wrote: "What is our hope or joy or crown of glorying? Are not even ye before our Lord Jesus at his coming? For ye are our glory and our joy" (I Thess. 2:19 f.; also Phil. 2:16). As his troubles increased Paul was comforted by the thought that his sufferings on behalf of the gentiles were a "sweet savor unto God" (I Cor. 15:31; II Cor. 2:14 ff.), and his present "light affliction" was gladly borne in the confidence that "an eternal weight of glory" would be his when he stood in the judgment and there presented the fruit of his gentile labors (I Cor. 9:23-27; II Cor. 4:14-17; Rom. 8:17). Yet in general it is evident that he was seeking first not his own profit but the profit of the many (I Cor. 10:33).

Furthermore Paul's strong monotheistic faith, combined with his loyalty to the divine will, was a strong incentive in all his work. God belonged not to the Jews alone but also to the gentiles, "if so be that God is one" (Rom. 3:29 f.; I Cor. 8:4-6). The Messiah had been sent to Israel to fulfil the promises to the fathers that the Gentiles also should give glory to God (Rom. 15:8-12). Through Paul's ministrations God was not only calling heathen "into his own kingdom and glory," but he had from days of old designated the gentiles for salvation (I Thess. 2:12; Gal. 3:8; Eph. 1:5-14). As a minister of this God of the nations Paul was under obligation to preach the gospel to all peoples (Rom. 1:5, 14; cf. I Cor. 9:16; Phil. 1:16).

But his interest in the welfare of humanity was by no means purely doctrinaire; it was a very real power in his daily living. Indeed it may well be questioned whether this was not one of the most immediate motives prompting his missionary zeal. Taking Jesus as his model, Paul devoted all his energies to the service of humanity. He reminds the Corinthians of his sufferings from prisons, stripes, stoning, shipwrecks, perils of many sorts, hunger, thirst, cold, nakedness, and great anxieties in his devotion to the gospel (II Cor. 11:16-33; 12:15; cf. I Cor. 4:9-13); and once he breaks forth in passionate longing for the salvation of his unbelieving kinsmen, declaring that he could wish to be anathema from Christ for their sakes (Rom. 9:3). In his letters he has much to say about "faith" as the key word in his theory of salvation and "hope" for all Christians in the day of judgment, but in his instructions to the Corinthians regarding the proper use of spiritual gifts which were the result of "faith" and the earnest of "hope" he writes a parenthetical paragraph emphasizing the primal importance of the consecrated attitude of life in relation to others: "Now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor., chap. 13). His soteriology and his eschatology were of secondary consequence in comparison with the immediate demands of the social relationship.

Of all these motives which were more or less prominent in Paul's thought, only the last two—his universalistic interpretation of the divine purposes and his recognition of man's obligation to serve the best interests of his fellow-men—are likely to have abiding significance. History has proved that Paul was mistaken in his expectation

of the near approach of the end of the age, his conversion experience when examined in the light of modern psychology may not seem to have quite the miraculous character he thought, the heathen world today is not the same as in his day, and the hope of personal reward in judgment cannot occupy a large place, as it did not with him, in a worthy missionary's mind; but the call to live in harmony with the divine will and in loyalty to the best interests of human brotherhood are ideals which have not yet been transcended.

What, more specifically, was the missionary's real work? What was his contribution to heathendom? It is customary to think of Paul as a great theologian, but it certainly would be wrong to suppose that he regarded the indoctrination of the heathen to be his first duty to them. In preaching to a new community he must have expounded the essential tenets of his gospel, but these were very elementary: belief in the true God, the expectation of judgment, and forgiveness of sins through Jesus the Messiah. Paul writes that at the time of his first visit to the Corinthians he determined to know nothing among them save Jesus Christ and him crucified (I Cor. 2:2; cf. Gal. 3:1). His work among the Thessalonians, which he recalled with evident satisfaction, had simply directed them to the worship of the true God, the expectation of Jesus' return, and deliverance from the coming wrath (I Thess. 1:9 f.); but his greatest care was for the quality of life they were to live: "Ye know how we dealt with each one of you as a father with his own children, exhorting you and encouraging you and testifying, to the end that you should walk worthily of God (I Thess. 2:11 f.). Every epistle abounds in practical instructions, these usually forming an impressive closing portion of each letter. Paul's immediate aim was to establish the heathen's daily living on a high religio-ethical plane; his more remote object was to prepare them to withstand successfully the testing of the judgment-day.

But the gentile Christians were often inquisitive, they were accustomed to speculative discussions, and sometimes they were dissatisfied with Paul's work because so little attention was given to theoretical problems. He, however, thought elaborate indoctrination of them impossible until they had attained to a high type of practical living. When the Corinthians were discounting his work because he

had not communicated "wisdom" to them, his justification was that he could not feed babes with meat (I Cor. 3:1-4). It seems to have been his custom first to reform his converts and later to indoctrinate them as occasion might require, but such instruction was a luxury for them rather than a necessity and could be received only by those who had attained a high condition of religious life. He would not appeal primarily to the gentiles' curiosity but to their inherent moral sensibilities which, though dulled by heathen customs, he still believed sufficiently alive to be used as a means of making manifest to the sinner the secrets of his heart so that "he will fall down on his face and worship God" (I Cor. 14:24; Rom. 2:15).

Paul attaches great importance to another contribution of the missionary's message to the heathen: the stimulus of a new moral and religious enthusiasm—the power of the Spirit, as Paul termed it. In Corinth his own preaching had been in the demonstration of the Spirit and of power that the faith of his converts should not stand in the wisdom of men but in the power of God (I Cor. 2:4 f.); the Thessalonians received the gospel not in word only but also in power and in the Holy Spirit (I Thess. 1:5 f.); the Galatians had a similar experience (Gal. 3:2-5, 14); Paul wished for the Romans an abundance of the same power and reminded them that "from Jerusalem and round about even unto Illyricum" Christ had wrought through him in the power of the Holy Spirit (Rom. 15:13, 15-19). To his opponents who questioned the genuineness of his apostleship he replied by referring to this power mediated to the gentiles through his ministry, an undeniable evidence of the grace given him (Gal. 2:9; I Cor. 3:10; 15:10; II Cor. 12:11-13; Rom. 12:3; Eph. 3:7 f.).

As would be expected, this contribution to gentile life was interpreted both by Paul and by the gentile Christians in terms of contemporary thinking. For example, a high wave of religious emotion seemed to be due to the immediate presence of the deity's power in the individual, and unusual occurrences in connection with these experiences were easily looked upon as "miraculous." Hence Paul encouraged the cultivation of "spiritual gifts" (I Thess. 5:19; I Cor. 14:1, 39) and regarded as of special significance their miraculous phases (Gal. 3:5; I Cor. 12:9 f., 28; Rom. 15:19); yet in justice to him, who could speak with tongues more than they all, it should be

remembered that he preferred to speak five words for the instruction of others to speaking ten thousand in a tongue merely for his own edification (I Cor. 14:19). He wished all these things to be done decently and in order, and to count always for the upbuilding of Christian character in the community as a whole (I Cor. 12:3; 14:33, 40). As Paul interpreted the missionary's mission, its immediate purpose was to give a strong moral and spiritual uplift to the lives of the heathen.

If now it is asked, What is Paul's attitude toward missions as a permanent Christian obligation? we find little to suggest that he ever considered this question. So far as we know, he made no plans for missionary work beyond his own generation, he did not preach missions as a duty for the new convert, nor did he specifically command the churches to contribute funds for the support of missionaries. In all this there is nothing strange. One who looked for the end of the world in his own day could not be expected to plan for future generations; but the general principle by which Paul would have settled these problems had they arisen is evident. His own activity testifies to his belief that world evangelization was a Christian duty and his corps of helpers is evidence that he impressed the obligation upon others. He took for granted that those who preach the gospel should receive support from the churches. True, he boasts that he and Barnabas had been known to serve at their own charges (I Cor. 9:6), but this, for Paul at least, was not an absolute rule if indeed his general practice (I Cor. 9:4-14; cf. Gal. 6:6). He had some special reasons for his exceptional action in the case of Corinth and it was made possible by the contributions he received from Macedonia (II Cor. 11:7-9; 12:13). The Philippians had given ready assistance, sending funds once and again to help Paul in Thessalonica as also probably in Achaia. Their remembrance of him continued even into the period of his imprisonment (Phil. 4:10-18). By example if not by precept Paul proclaims that missionary work is an essential Christian duty.

Jesus' relation to the missionary idea is much more problematic. Not only have we no writings from him, but the New Testament reports of his work and teaching were written several years after he lived and after the missionary movement had become a matter of

actual history. Just how these later developments affected each evangelist's interpretation of Jesus' words, or indeed affected the reports of those through whom the tradition came to the evangelists, is now difficult to say. On the basis of such evidence as is now available some interpreters have concluded that Jesus anticipated gentile missions and enjoined this work upon his disciples. Others think the question had no place in Jesus' thought, while still others find him explicitly excluding the gentiles. The gospels, it is true, have in general represented his attitude as favorable to the missionary enterprise in which the church later found itself engaged, yet he is also reported to have said that he was not sent except to the lost sheep of the house of Israel (Matt. 15:24), that it was not meet to take the children's bread and cast it to the dogs (Matt. 15:26; Mark 7:27), that holy things should not be given to dogs nor pearls cast before swine (Matt. 7:6); and he instructed the Twelve not to go into any way of the gentiles or into any city of the Samaritans (Matt. 10:5 f.), yet before they had finished their task the end would come (Matt. 10:23). Also in describing the judgment the gentiles are ignored when Jesus says to the Twelve that they are to sit on thrones judging "the twelve tribes of Israel" (Matt. 19:28; Luke 22:30).

A critical examination of the gospel material raises doubts as to the reliability of many passages treating this theme. Those making Jesus favor the movement as well as those in which he speaks against it are often alike open to question. Taking the unfavorable representations first, the advice to withhold precious things from dogs and swine cannot with certainty be claimed as a reference to the heathen, though they were "dogs" and "swine eaters" in the sight of the Jews. The verse occurs in Matthew only and, if a genuine word of Jesus, its original connection can no longer be determined. It has been suggested that he used it in reference to the keeping of the messianic secret (cf. Matt. 16:20), or that he had the persecutors in mind (cf. Matt. 10:16 f.), or that possibly it reflects later troubles with false teachers (cf. Phil. 3:2 f.). The exact significance cannot now be determined.

The sending of the Twelve is recorded in the first three gospels but is described at much greater length in Matthew than in the others (Matt. 9:36—10:42; Mark 6:7—13; Luke 9:1—6). In accordance

with the first evangelist's custom of grouping sayings of Jesus topically, Mark's story of the sending of the Twelve, Luke's account of the Seventy, and numerous items recorded in various contexts in the other gospels, are here brought together to form a repository of information for the instruction of missionary disciples. In Matthew only are the Twelve told to confine their efforts to Jews (Matt. 10:5 f.), yet the evangelist can scarcely have meant this as a permanent exclusion of the heathen else he would not have had Jesus say (in vs. 18) that the trials through which the disciples were to pass would issue in a testimony to the gentiles (cf. also vs. 22). The statement that work in the cities of Israel would not be completed until the Son of Man's coming (vs. 23), at least in Matthew's setting (following vs. 22), needs only to signify that the evangelization of the Jews was yet in progress and the end was expected before this task would be accomplished. Work among gentiles was also in progress and Jewish unbelief was so stubborn that the heathen would be evangelized first while the Jews, every opportunity having been given them, seemed doomed to rejection on account of their persistent unwillingness to accept Jesus as Messiah. Hence it sharpened the first evangelist's point against the Jews when he was able to supplement the tradition with vs. 6, showing that in the first instance Jesus had told his disciples to give their undivided attention to Israel. And the insertion of vs. 23 would tend to allay any misgivings that the failures of missionary efforts among Jews might have aroused. The possibility of these sayings having come from Jesus is very doubtful; their late appearance in the tradition—they are neither in the Markan source nor in the common material of Matthew and Luke—and the apologetic interest they are made to serve count against their originality.

Matthew's account of the Canaanitish woman is framed to serve a similar interest. Mark is evidently the source (Mark 7:24-30; Matt. 15:21-28). The Matthean narrative adds (1) "I was not sent but unto the lost sheep of the house of Israel," (2) "O woman, great is thy faith"; (3) omits "Let the children first be filled," and (4) makes the woman recognize Jesus' messiahship: "O Lord, thou son of David." Each of these touches points in the one direction: the gentiles' ready faith is set over against the Jews' unbelief in spite of their great advantages. Even the account in Mark may be colored

by the interest which the incident served in the gentile missionary preaching. The commendable feature in the woman's attitude was her readiness to take crumbs from the children's table, hence the praiseworthiness of the heathen's willingness to accept Christianity notwithstanding its Jewish origin. "It is not meet to take the children's bread and cast it to the dogs" supplies the proper contrast for bringing out the merit of the woman's action. This apologetic interest did not exist in Jesus' day, though it is quite conceivable that he should minister to a needy individual in the vicinity of Tyre and Sidon.

On the other hand, not all portions of the gospels making Jesus include the gentiles in his outlook are free from the influence of early apologetic. One of the early arguments in favor of gentile missions was the Jews' rejection of Christianity (cf. Rom. 11:11), which finally became the doctrine of the Jews' utter exclusion from the kingdom. Such an interpretation has been appended by Matthew to the account of the healing of the centurion's servant (Matt. 8:11 f.). A similar saying stands in another connection in Luke 13:28-30, but here the reference to gentiles as a class in contrast with the Jews is less certain. The parables recorded only in Matt. 22:1-14; 24:45-25:46 have a similar implication, to which possibly one should add the parable of the vineyard (Matt. 21:33-44; Mark 12:1-11; Luke 20:9-18), the interpretation appended in Matthew to the parable of the tares (Matt. 13:37-43), and the "net" (Matt. 13:47-50). These features of the tradition need the experiences of the church to give them point. The hopelessness of the Jewish mission had not been fully realized in Paul's day (Gal. 2:9; Rom. 11:25-32), nor was it very pronounced in Mark's time; but the writer of Matthew was thoroughly aware of the later situation, hence his deliberate efforts to meet it.

Still other gospel passages bearing on the subject of heathen missions have been largely influenced by another special factor in the early faith. The return of Jesus was eagerly awaited by the Christians at this time, but when would he come? Though no one pretended to know the exact date, the New Testament tradition has left several answers to this question. According to Acts 3:19-21 the coming would take place when the Jews had repented (cf. Matt. 10:23) and the times of restoration had arrived. Paul answered: When the

gentiles had been given a full opportunity to hear the gospel (Rom. 11:25) and when the wickedness in Israel had reached a climax (Rom. 11:32; II Thess. 2:1-12). Paul saw these two lines of activity in progress, so he expected the end soon. The third answer, that of the gospels, passed over the Jews and made the conversion of the gentiles the sole condition (Mark 13:10; Matt. 24:14; Luke 21:24), expecting its fulfilment, however, in the near future (Mark 13:30; Matt. 24:34; Luke 21:32). This development of ideas followed the experiences through which the church passed. Before Paul the evangelization of the Jews was the central missionary interest; during Paul's time work among both Jews and gentiles was prosecuted with varying degrees of success; later, especially after the fall of Jerusalem, there was less hope of success among Jews and the idea that gentiles were to displace Jews in the kingdom became more emphatic. Whatever Jesus' views upon eschatology may have been, it is not probable that he represented the third stage in this evolution of missionary thought.

On the whole it seems probable that Jesus never commended gentile missions as a "cause" to his disciples. Paul in his struggle to justify his work among the heathen does not refer to any approving word of Jesus except that which Paul himself received from his conversion experience. Peter had been especially "energized" for work among the Jews, Paul for work among the gentiles (Gal. 2:7 f.), yet even this was not from the earthly Jesus but from the risen Lord who appeared first to Peter and lastly to Paul (I Cor. 15:5, 8). Paul does say "the Lord ordained that they that proclaim the gospel should live of the gospel," but if this is to be connected with the gospel passage "the laborer is worthy of his food" it cannot be taken as a direct reference to labor among the heathen. So far as Paul knew, or at least so far as he gives any evidence of knowing, Jesus had said nothing about world-evangelization. The tradition about Peter's hesitancy in receiving gentiles into Christianity is also quite inexplicable if he had previously been the leader of the company that was especially commissioned by the risen Jesus to "make disciples of all the nations" (Matt. 28:19; cf. Acts 10:47; 11:17). An early extra-canonical tradition states that the apostles, in conformity with a command of Jesus, for twelve years after his death preached to Jews

and then went to "the world" (cf. Harnack, *Chronologie*, I, 243 f.). This may not be historically accurate information (though Harnack thinks it represents the disciples' action accurately), but in the circles where it circulated no command of Jesus for immediate work among the nations was accepted as authentic.

Indeed the gospels, although they arose after gentile missions had become firmly established, have little to say of any specific statements of Jesus directly favoring this work. Matt. 28:19, Luke 24:47 f., and Acts 1:6-8 contain a definite command, but the trustworthiness of these passages is particularly doubtful. They come from the post-resurrection period of Jesus' teaching, the whole tradition of which has been influenced by the ecstatic and theological life of the early church. Moreover the commands do not agree in their particulars. According to Matthew the disciples received their instructions in Galilee (cf. the spurious ending of Mark) while in Luke-Acts a differently worded command is given in Jerusalem, with no intimation of a previous commission in Galilee. Later phases of Christian thinking are also evident: the trinitarian baptismal formula of Matthew does not appear in the early references to baptism in Paul's letters and in the Book of Acts, and the phraseology of Acts 1:6-8 (Luke 24:47 f.)—Jerusalem, Judea, Samaria, and the uttermost part of the earth—is a prefatory summary of the third evangelist's scheme in narrating the apostolic history.

In the Fourth Gospel Jesus' views have been very generally universalized, so that the conquest of the heathen for Christianity is assumed to be an integral part of Jesus' thinking. The history of his career as told here corresponds in its general outlines to the missionary activity of the early church. He had given special attention to Judea, but the result had been a growing disbelief on the part of the Jewish leaders. Samaria however received him more readily and he made this the occasion for declaring that while salvation was from the Jews the time would come when the national idea would be displaced by the true spiritual worship (4:22-24). During Jesus' own lifetime missions to the Jews reached a climax with the last great sign, the raising of Lazarus, where Jesus was received by many of the common people but rejected by the nation (11:45-53; 12:9-11). At this time the Greeks came to him, and he made it the occasion for

declaring that the hour of his glorification had arrived when by his death he would draw all men unto himself (12:20-32). As his mission was universal so was that of the disciples, and an especial blessing was pronounced upon those who believed without having personally seen Jesus (20:21-23, 29).

In general the gospels represent the final stages in first-century Christianity's conquest of the heathen world. It was only natural for the evangelists to give Jesus their own historical outlook; otherwise they would have had little interest in reporting his teaching. But these narratives do not lose their value because they have not always preserved verbatim the teaching of Jesus. They have a significance of their own in their testimony to the early missionary idea in post-Pauline times. They show that the missionary consciousness of early Christianity did not belong to Paul alone but it represented the essential spirit of the new religion.

As for Jesus' personal views, we cannot on the strength of any evidence now available conclude that he pronounced either in favor of or in opposition to gentile missions. This was no *problem* in his day, as it was later for his followers; yet the later church, in the development of its broader missionary outlook, was certainly not going counter to the spirit of Jesus' own life and teaching. The evangelists' accounts of him, in those portions that seem to be told without reference to their own immediate missionary problems, imply that he was essentially more genuinely missionary in spirit than many of his followers were. Unlimited self-giving service for others, the universality of the divine love, and the recognition of common human brotherhood were always fundamental religious principles with Jesus. Not only may the missionary in modern times go to him for inspiration, but he is not truly represented in a Christianity that lacks the missionary interest.